1: Spier E-5 (1918) 1928
NT14 Plateau Yumans NT14
Havasupai

in 1897, less than 300[1]; 1899, 261[2]; 1902, 233; 1903, 237; 1905, 174; 1906, 166 (?); 1907, 172. 161 174

The generation rate, i.e., the interval in years between parent's and child's birth, may be of interest. This is calculated from a revision of the agency census roll. 163

Average difference in years between father and child: 33.7 yrs (103 cases).
Average difference in years between mother and child: 28.2 yrs. (77 cases).
Average difference in years between parent and child: 31.4 yrs. (180 cases).

These Indians resemble the lower Colorado River tribes in general appearance, in build and physiognomy, more than the Navaho, Apache, and Zuñi. Hrdlička notes, however, that "they are physically identical with Apache." The stature of Walapai and Havasupai together is given by him as 168.4 cm. for men and 157.7 cm. for women.[4] There is a marked family resemblance within the group.[5] Their light complexions are noticeable; this has been remarked by Garcés, Cushing, and Smart.[6] 144 [141] [142]

Annual Cycle

A brief description of the yearly round of life will make the details of this sketch more coherent.[7] Early spring finds the Havasupai returning to the canyon from the plateau where they have spent the winter. By this time the snows have melted and they must descend to a water supply. The weather being still inclement some use is made of the caves or rock-shelters at the base of the cliffs while they repair the dirt covering of the houses in the fields below. Spring planting begins in the middle of April; meanwhile they live on corn taken from the little granaries in the cliffs and on mescal gathered from the red sandstone benches where it ripens in May. 221 [342]

Summer life is the fullest of the year. Everyone lives in the village, except for the few who are away trading Hopi and Navaho products with the Walapai or at Oraibi with buckskins of their own or Walapai manufacture. Morning finds the families [illegible] afternoon (never excessive) is spent in the sweathouse or at some favorite spot gambling and gossiping. Corn ripens throughout the summer, from [512]

[1] *Reports of the Commissioner of Indian Affairs*, 1897, 191; 1897, 163; 1903, 300, 1905, I, 161 1906, 178; 1907, 177.
[2] *Statistics of Indian Tribes*, 37.
[3] This figure is probably incorrect due to a deficiency in the number of women of child bearing years (see p. 100). When the mothers are principally old women, as in this case, the figure is too high, because in counting to observe the youngest children of such women would more frequently ignore among the older sisters than the elder. (The longer the roster of the children's life the greater the chance of there being other children.)
[4] Hrdlička, (a), 413.
[5] A peculiar configuration of the wheels of the ear is common.
[6] Garcés, 341; Cushing, 340; Smart, 418.
[7] See also Spier (d).

2:Illiff Y-5 (ca. 1901) 1954 NT14 Plateau Yumans NT14
Havasupai

leisurely; Vesnor did not drive those who came of their own volition. Nevertheless, this method of bringing children to school seemed wholly unnecessary, if not cruel.

"Why do you drive them?" I protested. "They should come to school without that."

"I no bring, swim in creek all day. I got no time to fool," came his indignant answer.

Vesnor's method of maintaining an average attendance of seventy-one out of an enrollment of seventy-two doubtless had been instituted by a former teacher, and must have grown out of necessity. I decided not to change it until I became better acquainted with conditions governing school attendance.

The children were timid, but wholesome and obedient and gifted with a pleasing native charm for they had come in contact with almost no white people except those employed at the school. Their complexions were light, because most of their day was without sunshine. They came to school with faces cleanly scrubbed, hair sleek and often still dripping wet, and wearing clean uniforms. They had that beautiful stream, while the Walapai had only the water the women carried a long distance in cans or in woven bottles suspended from straps across their foreheads. Very noticeable, too, was the effect of their permanent homes compared to the temporary shacks in which their cousin tribe lived. We allowed these children to wear their school uniforms home, where they folded them neatly and laid them over a pole near the ceiling of the house before they dashed out to play in the stream. What a relief it was—no faces to wash, no hair to comb, no sores to treat, no bath day!

Finally seventy-one children had crowded into the room (built to accommodate forty-six!). All—except Lucy. There was a suspicious silence when I called her name. The children stared at me with their honest eyes, but refused to explain her absence. So I read them a story and we sang songs until the room was light enough for study.

Recess gave us a breath of fresh air out under the trees. And

2:Hiff Y-S (ca.1901) 1964 NT14 Plateau Tumaas NT14
Havasupai

Manakadja, late chief of the Havasupai, father of the present chief

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Old Ute, a Havasupai, blind in one eye, guided us over trailless country to the junction of the Havasu and Colorado Rivers

[p. 116E]

2-Iliff T-5 (ca. 1961) 1964 NT14 Plateau Tennessee NT14
Hawaiian

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Policeman Vesnor, whose somber eyes reflect the iron will and fearlessness of primitive tribal life, had been healed by the Great Healer. Later, when a very old man, he was converted to the Christian religion

[p. 116J]

2:Hi6f Y-5 (ca.1961) 1964 NT14 Plateau Tumuru NT14
Havasupai

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Some Havasupai children have an uninhibited watermelon feast

[p.116K]

3:James T-5 (ca. 1900) 1903

NT14 Plateau Yumans NT14

Havasupai

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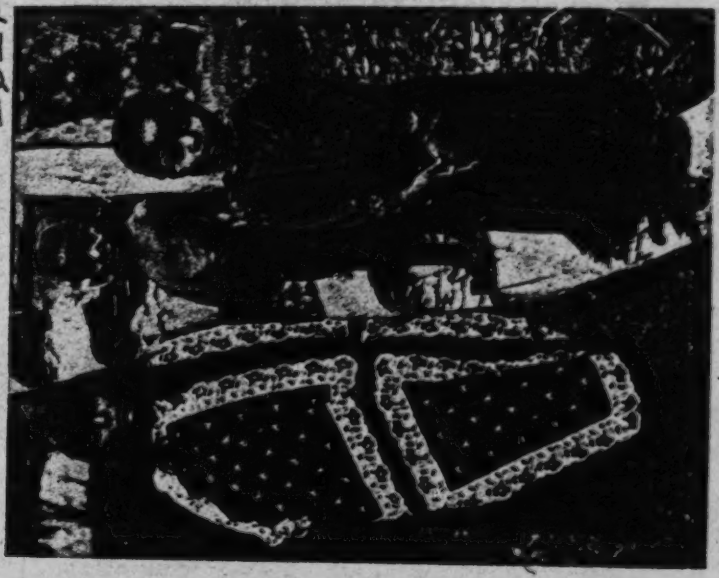

A Family Group of Havasupais.

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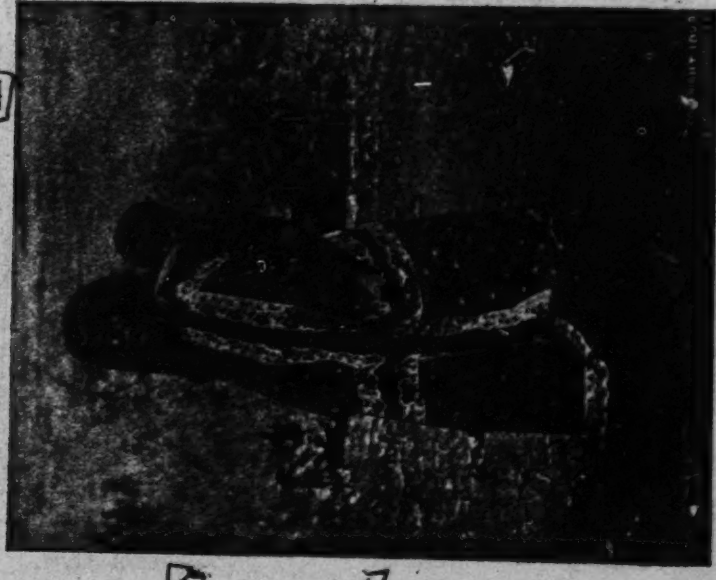

Havasupai Mother and Child.

[Facing p. 216]

3:James T-5 (ca. 1900) 1903
NT14 Plateau Yumans NT14
Havasupai

595 157 or four summers, evidently knew how to hold her own, for she once or twice refused to obey wife number one, though she readily obeyed the same request when given by Navaho personally. This woman is now married to my old host, Waluthama.

582 684 Marriage with a white man is unknown among the Havasupais, and unlawful cohabitation with one is punishable by death.

582 The question of marrying is becoming a more serious one with the Havasupais each year. While occasionally a man will marry a Wallapai squaw, there is a strong sentiment against marriage outside of the tribe. Yet the number of the tribe is so small, and intermarriage has so long been carried on between them, that it is no uncommon thing for a young man or woman to be debarred from choice in marriage. At the present time Gōō-[who's] son can marry but one girl in the whole tribe without violating their own laws of consanguinity, about which no people are more particular.

622 156 The present Head Chief — Kohot — of the tribe is Man-a-ka-cha, a heavily built man, who is popular with the younger element. But he suffers much in comparison with the former Kohot, Navaho, who died in 1898.

[142] Kohot Navaho's was a strong face, marked and furrowed with bearing the cares of his little nation. A firm chin, powerful nose, gentle mouth, courageous forehead, eyes which were once fiery as well as piercing, but of late years had little of their primitive fire, — these gave a key to his character, in which firmness, courage, bravery, and gentle tenderness were commingled. His whole demeanor was of dignity and pride. No Euro-

3:James T-5 (ca. 1900) 1903

NT14 Plateau Yumans NT14

Havasupai

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LAHOMAN'S WIFE. A HAVASUPAI.

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WALUTHAMCA'S DAUGHTER, WITH EDUWA, GOING FOR WATER.

[FACING p. 230]

3:James T-5 (ca. 1900) 1903
NT14 Plateau Yumans NT14
Havasupai

pean sovereign in the days of despotic power could have worn the "air" of a monarch more regally than Navaho. But it was real with him. His kingship was within himself as well as in the affection of his people.

As might be expected with their powerful physical development, the men are great wrestlers, and often may be seen indulging in friendly, but none the less hard and exhausting bouts, where Havasupai methods of cross-buttocking and other "throws" are tested to the utmost. One of the former teachers was an expert wrestler, — learned doubtless among the Sioux, with whom he used to live as a United States teacher, — and one secret of the influence he had over the Havasupais was his ability to "down" them in a wrestling match. Time and again he had given their best men great "falls," and the more he threw, the more they respected and obeyed him.

As runners and trailers they almost equal the Mohaves, Apaches, and Hopis, though, on the desert, their endurance is not so great as that of these two desert tribes. As canyon climbers, however, they surpass either of them. The climbing muscles, by life-long and constant practice, are remarkably developed, and they run up and down the long, wearisome, steep trails of canyons in a manner to excite the envy of a college athlete, and the astonishment of one who has, but a short time before, laboriously and tediously essayed a brief trip in which ascending or descending a steep trail was an essential feature.

As riders they are skilful and full of endurance, but they are neither as graceful nor as daring as the Navahoes.

Men and women both dress the buckskins for which the Havasupai is so famous. Amole root is macerated

3-James T-5 (ca.1909) 1912
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Bottle, with Brine, used for Water.

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Rock Joist, Leading Musicians Man of Hawaiians.

[Facing p. 256]

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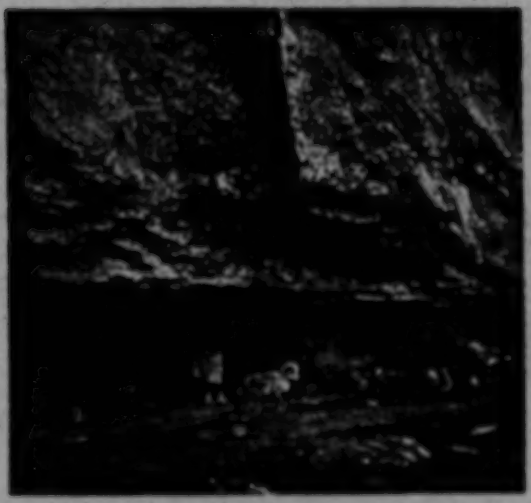

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Fig. 5. Shelter and storage cist. A, Cave or rock shelter formerly occupied during gardening seasons before the Havasupai took up permanent residence in the canyon. B, Storage cist constructed of stones and formerly used for dried foods. The young woman in both pictures is Virginia Hyde.

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Fig. 11. Sweat lodge and bathers. A. Earth-covered sweat lodge, with blankets and canvas cover thrown back from doorway. B. Juan Smyella entering lodge, while previous occupants rest under brush shade at left and await next turn. C. Duke Littlewave inside sweat lodge, taking water from can to sprinkle on hot rocks. D. Duke under brush shade after leaving sweat lodge.

4: Smithsonian X-8 (1951-1958) 1959 NT14 Plateau Tumana NT14
Havasupai

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Fig. 12. Infancy and childhood. A. Twins. Ned and Ted Grounds, eight months old (Ned died two months after this picture was taken). B. Tommy Hyzjk, age two years. C. Rose Pays, age six, with doll in toy cradle-board made for small girls.

4: Smithson E-5 (1951-1958) 1959 NT14 Plateau Tumana NT14
Havasupai

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Fig. 19. Activities in Havasu Creek. A. Young people swimming. B. Lucille and Ida Upshaw and Bert Jones washing clothes at the swimming hole. C. Andrew Manakaja and Bert Jones bathing. The creek is the only source of water on the reservation.

4: Smithson E-5 (1951-1958) 1959 NT14 Plateau Tamana NT14
Havasupai

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Fig. 14. Adolescence and youth. A. Linda Chick, age 13. B. Neil Upshie, age 12. C. Lorena Marshall, age 17. D. Bert Jones, age 18.

wrinkel in their twenties. But look at me, I'm 44 and hardly have any wrinkles. Another thing, during the first four days of your monthly, don't smile very much, because it pulls your face in wrinkles and will leave lines there. We already told you not to eat meat or scratch with your nails at that time, and you shouldn't smoke for those four days. The same rules are for your husband and will keep him young too if he does everything right. We never told your people these things, so they just get old real soon. We're telling you because we want you to keep young like us. These things will make you look real young till in your fifties or sixties."

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The method of washing the face was not checked with older informants but was verified by several of middle age. It is interesting that this informant mentioned refraining from smiling, but neglected any mention of frowning. The Havasupai characteristically are a smiling people. A frown is seldom seen, and the face in repose customarily wears a placid expression.

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The Havasupai are relatively fastidious about personal cleanliness of their bodies and clothing from childhood until, perhaps, middle age. Families customarily bathe together daily in the creek during warm weather. Although middle-aged or old persons bathe less frequently, they go to a shallow place in the creek or bathe in a nearby irrigation ditch, modestly remaining partly clothed during the process. Creek bathing is believed to bring a rheumatic attack if the water is too cold. In winter, tub or sponge baths are taken, but less frequently. Personal cleanliness probably was emphasized less during winter plateau residence prior to permanent canyon residence and the ready availability of the water of Havasu Creek, which facilitates bathing.

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Sexual Attitudes and Premarital Experiences

The assertion that former generations refrained from premarital sexual relations appears to be a statement of the cultural ideal rather than fact. Informants usually prefaced a discussion of the subject with this generalization, but subsequent explanations and case descriptions revealed that, although premarital sexual license may have been more restricted than at present, it was nevertheless quite general.

836

Teaching Modesty and Reticence

Although children of both sexes played together in early childhood, small girls were warned to seek privacy for excretory purposes and to avoid exposing their genitals in the presence of boys. Very young siblings of opposite sex now visit the toilet area together, and an older sister frequently has the obligation of attending a brother too young to take care of himself.

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Small girls traditionally were cautioned to beware of sexual advances by older boys. In 1952, the mother of a four-year-old girl remarked that

4: Smithson E-5 (1951-1958) 1959 NT14 Plateau Tumana NT14
Havasupai

Fig. 18. Maturity. A. Lillian Paya, age 27 with son, Bernard, age two. B. Jack Jones, age 34. C. Viola Crook, age 41, with daughter, Betty Ann, age one. D. Ethel Zuck, age 44. Viola and Ethel are sisters.

Fig. 14. Old age. A, Ngui Harry Mbaiyo, about 74. B, Allen Akaba, about 74. C, Ilmenkidi, age 84. D, Ngui Mary Wanangwine, age 88. Both Ilmenkidi and Ngui Mary are now deceased. Allen is a chieftain, and official adviser to the youthful head chief.

4: Smithson E-5 (1951-1958) 1959 NT14d Plateau Tumans NT14
Havasupai

Fig. 17. Women weaving baskets. A. Coiling technique; a hole is punched with an awl. B. Weft element threaded around three-rod foundation in coiling technique. C. Beginning a basket to be woven in twining technique. D. Carrying position for burden basket may be with tumpline around bearer's head, as shown, or with tumpline across chest and shoulders. Women pictured are, in sequence, Edith Putsavy, Lina Mitiowa, Minnie Chink (last two photographs).

4: Smithsonian E-5 (1951-1968) 1989 NT14 Photocopy Permanent NT14
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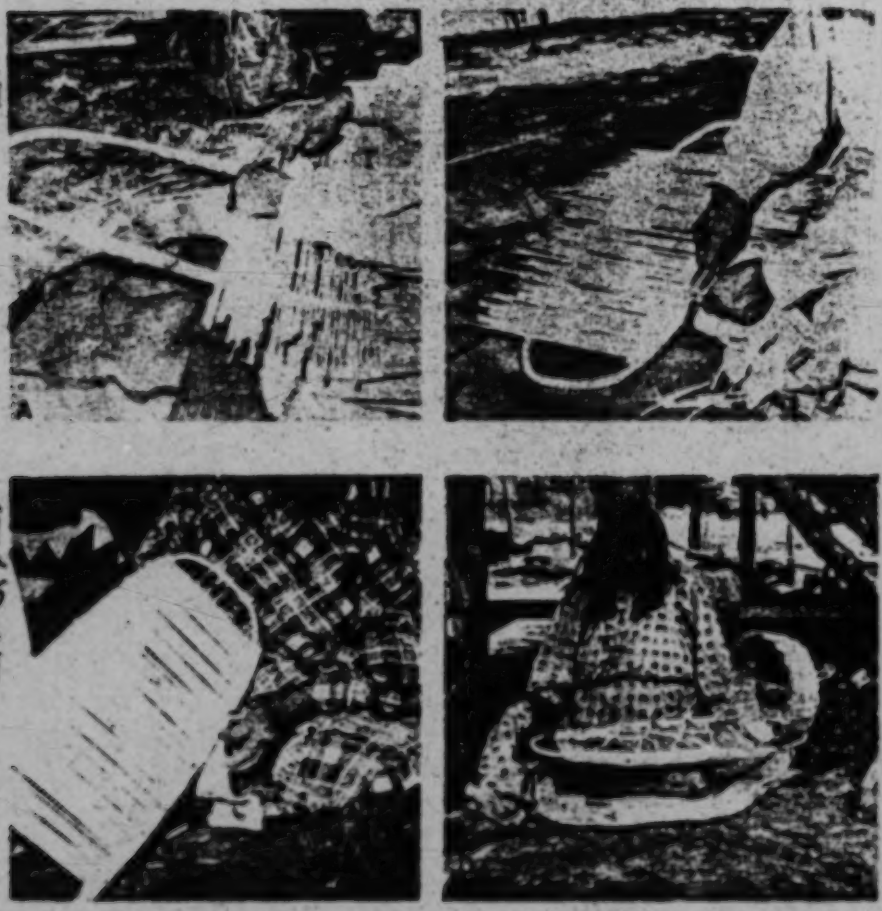

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Fig. 12. Manufacture of a cradleboard. A. Binding willow slats to oval frame. B. Trimming ends of willow to fit frame. C. Sewing buckskin strip over cloth binding which was first glued with pinyon pitch and sewed along sides of frame to cover rough ends of willow slats. D. Line lithtowel displaying completed cradleboard with wicker hood. Formerly, buckskin was used in place of the cloth strip; the former is still added occasionally as an extra feature if it is obtainable.

4: Smithson. Z-S (1951-1958) 1959 NT14 Pimoan Tumuno NT14
Hawaiian

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Fig. 23. Women grinding corn. A. Edith Pelawy prepares green corn for Johnny cake type of bread. B. Mamie Chink grinds dried and parched corn.

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Minnie Chickapooga has a right to be proud of her corn field for it is the lush reward for much tender care.

133 Perhaps a mile downstream from the point at which the canyon spreads out to make room for the village, it quickly narrows once more. It is here that the first of these magnificent waterfalls may be seen. By this time Cataract Creek is the size of a small river and has become brilliantly blue. Carbonates of lime, which become more concentrated as the stream flows along, give it this color. The breath-taking, snowy-white falls plunging as far as 220 feet over vermilion cliffs into turquoise pools is a sight which no one who has seen it will ever forget. Though these falls are only a mile or so below the village, it is strange but true that several of the women who are middle-aged or older and have lived here all their lives, have never taken the trouble to see them.

312 Cataract Creek beautifies this canyon to be sure, but probably the most vital use to which the water is put is that of irrigation. Above the village two log and brush diversion dams scoop water from both sides of the

stream into ditches with a speed of flow sufficient to divert a considerable amount of water. It is then carried through the village and into the fields. Most of the irrigation canals are simply small ditches dug in the sand, banked slightly on the sides. The main ditches are as much as two feet deep and three feet wide, but the laterals are much smaller. These are dug from the main ditches to the individual garden plots which may then be watered as necessary. Each field is divided by long mounds of earth into sections which are watered one at a time by letting the excess from one into the next until the entire field is well soaked. Whenever the water must be carried across the mouths of side canyons where ditches would be frequently washed out in storms, small aqueducts have been constructed with piping and cement. The Indian Service has made plans to install new diversion dams and three new aqueducts with permanent footings at a cost of many thousands of dollars. The old system is a primitive one, but it has stood the test of time, for the Havasupais have been irrigating for centuries. 312 241 312

In preparing the fields for the first planting in April, the old buckthorn planting stick as an agricultural tool has given way to the plow, scraper, harrow and disc as well as shovels and hoes. Most of this equipment, along with several cultivators, mowers and one tractor, belongs to the Tribal Council which rents it out for services or money. Unfortunately, most of these tools are badly cared for since the Havasupais seem to have little mechanical ability. Men, women and children plant, but the men do most of the field preparation, irrigation and fence building and repair. The age old prayer at the first planting is still a very important part of this spring activity. 241 (412) (177) (655) (463) (762)

The more than 280 Havasupais speak a dialect which, along with that spoken by the Walapais, the Yavapais and the Tonto, has been classified as the eastern division of the Yuman stock. Havasupai and Walapai are particularly close, the dialects being no more different from each other than are "Bostonian" and "Brooklynese." The cultural affinities of these two groups are equally close and their members live comfortably in each other's midst and frequently intermarry. 197 (101)

Physically the Havasupais bear a close resemblance to the Indians of the Lower Colorado. They are of medium to short stature and inclined to fatness. Their complexions are relatively light and they smile easily and winningly. 142

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Reed Watchemoigin was once the only Indian postmaster in the United States. His gentle smile is typical of most of the Havasupais.

[P.41B]

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Mark Hanna's ninety-two-year-old sister Susie has outlived two husbands and is the oldest living Havasupai.

512 Even the children cease their endless play and turn their steps homeward as their stomachs tell them it is time for the final and heartiest meal of the day.

000 If, while the people of the canyon are ending another day, a visitor were walking among them, he might easily speculate that the future of the Havasupais will depend on the wisdom with which they confront the problems arising from the ever-increasing changes in an aboriginal way of life touched as yet but superficially by the Twentieth Century.

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Havasupai ('bluegreen waterpeople'). A small [illegible]d tribe of the Yuman stock

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(the nucleus of which is believed to have descended from the Walapai) who occupy Cataract canyon of the Rio Colorado in n.

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w. Arizona. Whipple (Pac. R. R. Rep., III, pt. i, 82, 1856) was informed in 1856 that the "Cosninos" seamed from the

[P.537 B]
[P.537 A not processed]

[P.538A]

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131 Sierra Mogollon to the San Francisco mts. and along the valley of the Colorado Chiquito. The tribe is a peculiarly interesting one, since of all the Yuman
173 tribes it is the only one which has developed or borrowed a culture similar to, though less advanced, than that of the Pueblo peoples; indeed, according to tradition, the Havasupai (or more probably a Pueblo clan or tribe that became incorporated with them) formerly built and occupied villages of a permanent character on the Colorado Chiquito n. of the San Francisco mts., where ruins were pointed out to Powell by a Havasupai chief as the former homes of his people. As the result of war with tribes farther n., they abandoned these villages and took refuge in the San Francisco mts., subsequently leaving these for their present abode. In this connection it is of interest to note that the Cosnino caves on
[172] the upper Rio Verde, near the n. edge of Tonto basin, central Arizona, were named from this tribe, because of their supposed
361 early occupancy by them. Their present
342 village, composed of temporary cabins or
131 shelters of wattled canes and branches and earth in summer, and of the natural caves and crevices in winter, is situated 115 m. n. of Prescott and 7 m. s.
142 of the Grand cañon. The Havasupai are well formed, though of medium
105 stature. They are skilled in the manufacture and use of implements, and especially in preparing raw material, li e buckskin. The men are expert hunters, the women adept in the manufacture of baskets which, when lined with clay, serve also as cooking utensils. Like the other Yuman tribes, until affected by white influences during recent years, their clothing consisted chiefly of deerskin and, for the sake of ornament, both men and women painted their faces with thick, smooth coatings of fine red ocher or blue paint prepared from wild indigo; tattooing and scarification for ornament were also sometimes practised. In summer they subsist chiefly on corn, calabashes, sunflower seeds, melons, peaches, and apricots, which they cultivate by means of irrigation, and also the wild datils and mescal; in winter principally upon the flesh of game, which they hunt in the surrounding uplands and mountains. While a strictly sedentary people, they are unskilled in the manufacture of earthenware and obtain their more modern implements and utensils, except basketry, by barter with the Hopi, with which people they seem always to have had closer affiliation than with their Yuman kindred. Their weapons in war and the chase were rude clubs and pikes of hard wood, bows and arrows, and, formerly, slings; but firearms have practically replaced these more

12: Cushing E-5 (1881) 1882
NT14 Plateau Yumans NT14
Havasupai

Colonel Price, of the sixth cavalry, accompanied by Lieutenant Carl F. Palfrey, Corps of Engineers, and Major Elliot Coues, surgeon and naturalist, preceded me by only six or seven days. The commanding officer made a brief report to the Department; Lieutenant Palfrey, unable to surmount the difficulties of surveying, sent an admirable map of the cañon, with some suggestions, to the Indian Office; and Dr. Coues furnished a brief description of his visit and of the people to various Eastern papers. These accounts, based upon an actual visit of only a few hours, are short and imperfect, but they are all that have thus far ever been given to the world concerning the home of the Nation of the Willows.

Having heard, during the winter of 1880, from the Zuñis — of which nation I am a member — of a people so remarkable, whom they regarded as their younger brothers, it was with a mingled desire for adventure, priority of description, and to supplement my Zuñi investigations that I undertook, after invitation from that distant country-folk, the long journey I have recorded; and, with the freedom of intercourse which resulted from my position with the Zuñis and Moquis, as well as the advantages of having, as interpreter, Pu-la-ká-kai, — whose language I spoke readily, — I was able to learn many things which would otherwise have remained, perhaps, unknown, and which I shall attempt quite fully, though concisely, to record.

In perfection of muscular physique, the Ha-va-su-pai men approach the Caucasian race more nearly than the majority of North American Indians. They are, however, below the average stature, rather broad shouldered and full chested, with long and strong arms, and small hands hardened and short-nailed from work. Their backs are broad and straight, and waists small, corpulency being unknown or very rare with the sex. Their hams, thighs, and legs are

[P.545 A]

small, though admirably formed, with noticeably large knee-joints, which, being more developed inside than out, almost touch in walking. The feet are small and well-shaped, but are very large-jointed in the old. Hair is permitted to grow, as with white people, about the chest and armpits, and sometimes a slight mustache is cultivated by the young, while a considerable tendency to beard is frequent with old men. The eyebrows are not marked; but the hair of the head is long, soft, abundant, and a beautiful glossy raven or brown-black. With boys it is kept closely cut, with the exception of a very small tuft at the crown, five to seven inches in length, looking not unlike the plume of the California quail, which I believe it imitates. Their features correspond so nearly to those of the Pueblo Indians, especially the Zuñi, as to make the resemblance in some cases personal, the greatest variety of expression being seen. The heads are short and round, or brachycephalic; foreheads very low and sloping, the supraorbital arch being notably prominent; faces broad at cheek-bones, which, though really quite flat, appear prominent. A rather constant type of face among them is, in common with the Amazonian, decidedly Mongolian. Their noses are straight or slightly aquiline, rather broad, with somewhat heavy nostrils; their eyes small, bright when good, and very prominent in the sockets. They are not, however, generally as good as those of the plains Indians, cases of partial and total blindness being common, due, probably, to the glaring rock-walls and whitish sandy bottom of their cañon. The ears are well shaped and small; the mouths are large, with only moderately thin lips, the upper generally slightly overhanging the lower. The chin recedes slightly, and the face is well marked with deep wrinkles, especially between the eyebrows and around the eyes; deep lines extend from the nostrils to the corners of the

12: Cushing F-5 (1881) 1882
MT14 Plateau Tumana MT14
Ha-va-supai

142 mouth, round which they slightly curve. The necks are short, though well developed.

The women are shorter than the men, with thicker, bushier, coarser hair; broader, flatter faces, inclined to roundness; mouths and eyes larger, though the latter are less prominent; shoulders and thighs very broad; breasts rather flat and with enormously long mammæ; arms and legs admirably formed, with small, shapely hands and feet. Stoutness and corpulency are common with them, and in walking they spread the legs very far apart, which gives them an awkward and curious appearance *en route*. Both men and women are rather light complexioned, although the women are lighter, and at the same time dirtier, than the men. Among the children, the two sexes appear less different from each other, both resembling the women, except that their extremities are poorly developed.

152 181 609 The Ha-va-su-pai are very merry and somewhat vivacious, most affectionate to children and pets, and very hospitable to strangers, although excessively suspicious of them and timid, until entirely assured of their peaceful intentions, when they become communicative and familiar; even the children approaching them, and never crying, as is the case with most other Indian children, if they are themselves approached. They are of a very peaceable disposition, never quarreling among themselves, save with their tongues, and then only to resent a supposed wrong. They are nevertheless passionate, although able to control themselves admirably under heat. When angry they talk excessively, and when beaten or discouraged in a quarrel, smother their wrath either in sulky silence or extremely politic bearing toward the offensive party. Wonderfully fearful and distrustful by nature, they are also long-suffering, although determined and emotionless in dealing revenge or death to their enemies. They

[P 546 A]

/98 cont./

101 water; vasó, blue; and apá, man; and was first applied to them by the Walapai and other Yuman tribes, who had been impressed by the peculiarly transparent blue of the stream flowing through Cataract Canon. By several neighboring tribes and by early writers the Havasupai were called Coconinos, or Cohoninos. This is undoubtedly a Hopi word, for the Hopi still call them Kokínina, which, they say, is from kóhu, wood, and nína, kill, hence "Wood-killers," referring to the former Havasupai custom of breaking off limbs of trees for firewood with clubs. The name survives in that of Coconino county, Arizona.

[313]

133 and which makes life possible in the depths of the gorge, flows through the length of the little garden spot, then in a cataract leaps from the floor of the cañon to be caught in a pool below.

137 While the brink of the cañon lies in the high plateau region, the land of the piñon, cedar, and pine, the home of the Havasupai is in almost a subtropical spot that produces luxuriant vegetation with fruits of several kinds. Ask a Havasupai whence 771 came these fruits and vegetables, and he will tell you, "God brought them, all but the figs." This frank expression as to the origin of his garden products reflects a Havasupai peculiarity. Ordinarily Indians will not mention their gods by name, but the Havasupai discuss them with the same familiarity that they would their neighbors. With them, as indeed with all Indians, everything animate and inanimate is of divine origin.

773 197 Havasupai mythology differs but slightly from that of the parent stock, and the difference in language is dialectic only. 174 Notwithstanding the similarity in myth and language, the separa- 144 tion must have occurred at a very early date, for in their features the Havasupai bear little resemblance to the Yuma or the Mohave.

● [142] They are below the average Indian in stature, while the Mohave and the Yuma are far above.

161 /99/ In 1903 the Havasupai numbered about 250, but in three years disease has diminished their population to 166. The